

M E M O I R S
O F
LITERATURE.

MONDAY, October 5. 1713.

I.

A FURTHER ACCOUNT of Dom BERNARD DE MONTFAUCON's Preliminary Discourse upon ORIGEN'S HEXAPLA.

V. IN * this Chapter, Father de Montfaucon treats of the Translations of Aquila.

1. St. Epiphanius gives us an Account of Aquila's Life; but it is interspersed with many fabulous Circumstances rejected by the Learned. That Father makes a sad Figure in this Preliminary Discourse of Dom Bernard de Montfaucon. However, one may believe him, when he says that Aquila translated the Holy Scripture in the Reign of the Emperor Hadrian; which he seems to have read in the Prologues of Origen's Hexapla. This Epoch may be confirmed by a Passage of Justin Martyr in his Dialogue with Tryphon, quoted by our Author.

2. Aquila made Two Translations of the Scripture. The First was not so literal as the Second. Though he expressed every Hebrew Word in Greek, yet he took Care to represent the Sense in proper Phrases, and did not scruple to leave out several Particles, when they occasioned a Confusion in the

Thread of the Discourse. The Second Translation of Aquila was so literal, as to be perfectly barbarous; for he translated every Word and Particle of the Original. To give an Instance of it, I shall set down the first Words of Genesis according to that Version. Εν κεφαλαιῳ ἔντονε ὁ θεὸς οὐκ ἐγένετο καὶ οὐκ εἴη γῆ. St. Jerome does severely censure this Translation of Aquila.

3. Father de Montfaucon does not doubt, that Origen inserted this Second Version of Aquila in the Third Column of his Hexapla; and that he took from it the Readings which he added with Asterisks to the Tranlation of the Septuagint.

4, 5. It was the common Opinion of the Fathers, and other Ancient Ecclesiastical Writers, that Aquila being a great Enemy to the Christian Religion, perverted the Passages of the Old Testament, which foretold the Coming of Christ, and put another Sense upon them. Dom Bernard de Montfaucon gives us to understand, that those Fathers were mistaken. He examines Four Passages of the Old Testament, which St. Irenaeus, Eusebius, Philastrius, and Anastasius Sinaita pretend to have been corrupted by Aquila; and it plainly appears from the Author's Observations, that those Writers had no Reason to charge Aquila with Unfaithfulness. Dom Bernard de Montfaucon discovers now and then some Weaknesses of the Ancient Fathers; but he does it in a very civil Manner. 'Tis observable, that St. Jerome does sometimes represent Aquila, as a Falsifier of the Scripture; and sometimes clears him from that Imputation.

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* See the First Extract in the last Memoirs.

6. The Author having observed, that *Onkelos*, or *Aquila*, or *Aquila*, seem to be the same Name, adds, that some will have *Onkelos* the Author of the *Thargum* upon the *Pentateuch*, to be the same with *Aquila* the Greek Interpreter; and that others maintain they were Two different Persons. Father *de Montfaucon* does not undertake to determine that Question, and is contented to observe, that the Chaldaick Paraphrase of *Onkelos* has no Affinity with the Greek Translation of *Aquila*; which he shews by comparing several Passages together.

VI. The Author proceeds to give an Account of *Symmachus's Translation*.

1—3. St. *Epiphanius* says, that *Symmachus* translated the Scripture before *Theodotion*. Father *de Montfaucon* shews that it is a Mistake, which has been mended in the *Chronicon Alexandrinum*. It appears from that Chronicle, that *Theodotion* published his Version under the Reign of *Commodus*; and that the Translation of *Symmachus* came out in the Time of the Emperor *Severus*. According to St. *Epiphanius*, *Symmachus* was originally a *Samaritan*, who turned Jew; but our Author follows the Opinion of *Eusebius* and St. *Jerom*, who affirm that he was an *Ebionite*.

4. St. *Jerom* mentions in his Commentaries upon the Scripture, Two Editions of *Symmachus*; but Father *de Montfaucon* considering that we have not many Readings of the Second Edition, conjectures, that *Symmachus* did not make Two different Translations, and that he only mended the First Edition in several Places.

5—7. The Translation of *Symmachus*, says the Author, is the clearest and most elegant of all. He does generally express himself properly and perspicuously. He does not translate every Word literally, as *Aquila* did, nor closely follow the *Septuagint*, as *Theodotion*; but he represents the Sense so clearly, even in the most difficult Passages, that it may easily be understood. He leaves out the *Hebraisms*; and takes particular Care to insert nothing in his Version, that may offend a Greek Reader, who has no Skill in *Hebrew*. Which he does in such a manner, as to follow only the *Hebrew* Copy, without taking any thing from the *Septuagint*, when it does not agree with the Original. Hence it is, that he expressed

the Years of the Patriarchs from *Adam* to *Abraham*, not as they are in the *Septuagint*, but according to the *Hebrew Text*, as it appears from a Passage of *Eusebius Emisenus* quoted by our Author in his Notes upon *Genesis V. 5*. The Ancients, especially *Eusebius* and St. *Jerom*, did very much admire the Translation of *Symmachus*; but *Theodorus Hescalecta* had not so good an Opinion of that Translator. Father *de Montfaucon* undertakes to vindicate *Symmachus* against that Author.

VII. The Translation of *Theodotion*, makes the Subject of the next Chapter.

1. According to St. *Epiphanius*, *Theodotion*, a Native of *Sinope in Pontus*, was first a *Marcionite*, and then turned Jew; and after he had learned the *Hebrew Tongue*, undertook to translate the Scripture. But according to *Eusebius* and St. *Jerom*, he was an *Ebionite*. Father *de Montfaucon* is inclined to believe, that *Theodotion* was not a Christian *Ebionite*, but an unbelieving Jew, because he left out the Word *Christ*, and made Use of the Word *Unction* in his Translation of a Passage in *Daniel IX. 26*, which he rendred thus: *καὶ μετὰ τὸς ἐβδομάδας τοῦ ἑγιενοῦται δός, ἐξολοθρεύσεται χριστός* *χριστα, & post hebdomadas sevaginta duas exterminabitur unctio.*

2, 3. We have already said, that *Theodotion* translated the Scripture after *Aquila*, and before *Symmachus*, under the Reign of the Emperor *Commodus*. He did not differ so much from the *Septuagint* as the others; nay, he followed them very often. Hence it is, that when any thing was wanting in the *Septuagint*, which frequently happened, especially in the Books of *Joshua*, *Judges*, *Kings*, *Job*, *Jeremiah*, and *Ezekiel*, that Defect was supplied with Asterisks out of *Theodotion*, whose Style and Diction came nearer that of those Interpreters. And because the Book of *Daniel* was full of Transpositions in the *Septuagint*, though *Origen* endeavoured to put every thing in Order, yet the Church laid aside the Edition of that Father, and substituted that of *Theodotion* in the room of it. Which is the Reason why the Translation of the Book of *Daniel* made by *Theodotion* is read in the Greek Churches to this very Day, and why that of the *Septuagint* was lost by degrees.

Though *Theodotion* does generally follow the *Septuagint*; yet he does not every where

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keep to their Interpretation: He adopts the Translation of *Aquila* in many Places, and frequently differs from all the other Translators. But in those places which he translates differently from others, he does not appear so well skilled in the Hebrew Language, as *Aquila* and *Symmachus*; which the Author shews by several Examples.

VIII. In the next Chapter, the Author treats of the Fifth, Sixth, and Seventh Translations.

1, 2. We are altogether in the dark, as to the Time when those Translations came out; nor do we know by whom they were made, and whether they were published before or after the Editions of *Aquila*, *Theodotion*, and *Symmachus*. But if the Fifth, which was found by chance the Seventh Year of *Caracalla*, and the Sixth, which was likewise discovered accidentally in the Reign of *Alexander Severus*, lay a long Time concealed, they must have been more Ancient than the Editions of *Theodotion* and *Symmachus*, which came out not long before. However it be, one may observe from the Collection of those several Editions, that in those Times many undertook to translate the Sacred Books into Greek; for besides the *Septuagint*, *Origen* found Six other Translations, and perhaps could not find all those that had been made. Here the Author takes notice of a Mistake of Bishop *Walton*, who being deceived by the Author of the *Synopsis* printed among the Works of St. *Athanasius*, believed that the Seventh Edition was the same with that of the Martyr *Lucian*.

3. It is impossible to know whether the Author of the Fifth Translation was a Christian, or a Jew, or a Samaritan. What is certain, is, that he took a much greater Latitude in his Translation, than *Symmachus*; and that sometimes he acted the Part of a Paraphrast, as one may see from his Fragments in the Twelve Minor Prophets. However, he does not depart from the true Sense of the Scripture; which is the Reason why the Author of the Vulgar Latin does frequently follow him in the Prophetical Books just now mentioned.

4. The Sixth Translation was made by a Christian, as it plainly appears from this Fragment, *Habakkuk III. 13.* ἐξῆλθες τὸν οὐρανόν τὸν λαόν σε διότι Ἰησοῦς τὸν Χριστὸν εἶπε: Εγέρθης εἰς τὸν οὐρανόν γιανδύσας τὸν λαόν σου περὶ Ιησοῦν

Christum tuum. This Interpreter was also a Kind of a Paraphrast.

5. Father *de Montfaucon* infers from a Fragment of the Seventh Translation, *Habakkuk III. 13.* that the Author of it was a Jew, because he translated the Words just now mentioned: ἀνεῳδόντος, &c. *apparuiti super salutem populi tui, ad liberandum electos tuos.* That Interpreter did also translate like a Paraphrast.

6. At the End of this Chapter, the Author highly commends the Vulgar Latin Translation. St. *Jerom* (says he) had the *Hexapla* before his Eyes, when he made that Version, and took Care to pitch upon the best Interpretations, being directed by some of the most Learned Jews. He generally preferred *Aquila* and *Symmachus*, as being the best Interpreters. In the *Psalms*, and the Great Prophets, he followed *Aquila* more frequently than *Symmachus*. In the Minor Prophets, he often made Use of the Fifth Edition. Sometimes he kept to the *Septuagint*; and frequently inserted a new Interpretation different from all others, when he perceived, after he had consulted the Rabbins, that none of the Translators had perfectly expressed the Sense of the Original. Lastly, when he met with various and doubtful Readings in the Hebrew Text, he was very careful to chuse the best.

IX. The Author shews what *Origen* did upon each Book of the Scripture, and gives an Account of his own Performance upon those Books. I need not give a particular Account of this Chapter; what I have said in the First Extract, concerning those Two Heads, being sufficient to satisfy the Curiosity of the Readers.

X. Father *de Montfaucon* treats, in the Tenth Chapter, of those compendious Notes or Marks to be found in the Margins of Manuscript Bibles. He discourses, in the first place, of those, that are understood; and then he mentions those, that can hardly be explained. Afterwards he proves against the Learned Bishop *Walton*, that this Note, *oi F.*, signifies the Three Interpreters, *Aquila*, *Symmachus*, and *Theodotion*.

XI. 1. Any one who considers how difficult and chargeable it was to write a Bible, which contained the Hebrew Text in Hebrew

Characters, the same Text in Greek Letters, and then Four Translations at least, and sometimes Six or Seven, in so many distinct Columns, and in such a manner that none of them should exceed the other; any one, I say, who considers this, will not easily believe that there were a great many Copies of Origen's *Hexapla*. 'Tis also to be observed, that in those Times, such Books were written in large Letters, which did very much increase the Bulk of a Volume; and that besides the Columns of the Hebrew Text and Translations, Origen inserted many Annotations in the Margin: From whence it may be inferred, that there was but a very small Part of the Text in every Page. Father de Montfaucon can hardly believe, that all the *Hexapla* could be contained in Fifty large Volumes.

2, 3. Hence it is that those, who were not able to get a Copy of that great Work, took Care to have the most Valuable Readings of *Aquila*, *Symmachus*, *Theodotion*, and others, transcribed in the Margins of their Copies of the *Septuagint*. And because those who made that Choice, were Men of different Tastes, it happened that different Readings were inserted in different Copies of the Bible, insomuch that there are few Manuscripts that exhibit the same Readings; which is the Reason why their Number is very considerable. Among those Manuscripts, the most valuable are the following, *viz.* Two belonging to the Library of the Bishop of *Metz*; one of which, written in large square Letters about the Sixth or Seventh Century, contains the *Ottateuch*, and the Books of *Kings*, with some Gaps here and there; the other, transcribed in the Tenth Century, contains the Books of *Kings*, the *Chronicles*, *Ezra*, *Esther*, *Judith*, and the *Maccabees*, with a great Number of Marginal Interpretations upon the Books of *Kings*. This, like all other Manuscripts, has but few Readings upon the *Chronicles*, and none upon the other Books. The next Manuscript, mentioned by the Author, belongs to the King of *France's Library*: It was written about the Thirteenth Century, and there are in it many Readings upon the Books of *Kings*. A Manuscript of the Tenth Century, in the Library of the Monks of St. *Basil* at *Rome*, which is full of Marginal Readings, has been of great Use to the Author: It contains the *Heptateuch*; but the greatest Part of

Genesis is wanting. Father de Montfaucon has extracted many things out of the Margins of another Manuscript of the Tenth Century in the King of *France's Library*. He has also taken many Readings upon *Jeremiah* and *Ezekiel* from a Copy of the Prophets belonging to the Jesuits of the College of *Lewis the Great*; for *Isaiah* was printed by *Carterius*; and there are few Marginal Interpretations upon the other Prophets in that Manuscript, which is interspersed with Asterisks and Obeli, sometimes in the Text, but more frequently in the Margins. The Author informs us again, that he was not allowed to use that Manuscript above Four Days, though it was lent him at the Sollicitation of Cardinal *d'Estrées* his Patron. He takes notice of Two other Manuscripts; one upon *Job* in the *Colbertin Library*, which is of a new Date, but transcribed from an old Copy. The other Manuscript belongs to the *Barberin Library*: Its Various Readings have been published by *Bishop Walton*. Father de Montfaucon has made Use of many other Manuscripts, that are not so valuable, and gives an Account of them in an Advertisement prefixed to each Book.

Besides those Manuscripts, the Commentaries of the Ancient Writers, especially those of *Eusebius*, *St. Jerom*, *Theodoret*, and *Procopius*, have afforded the Author a vast Number of Fragments taken from *Aquila*, *Symmachus*, *Theodotion*, and others.

4. There is no doubt, that the Loss of so great a Work, as that of Origen's *Hexapla*, is to be ascribed to the Scarcity of the Copies. At first most People were contented to transcribe out of them the most valuable Readings of the several Interpreters, which they inserted in the Margins of their Bibles. But in the latter Ages, they left off transcribing those Readings: Hence it is that they are more frequently to be found in the most Ancient Manuscripts, than in those that are not so old. Thus the first Copies of the *Hexapla* being worn out by Time, the whole Work was lost for Want of being transcribed.

THE Readers will find, at the End of this Preliminary Discourse, Four Greek Pieces, never before printed, concerning the Ancient Interpretations of the Scripture.

The First was written by *Origen*, and is taken from a Manuscript of the Tenth Century,

tury, in the King of France's Library. The same Piece, written by the same Hand, is also to be found in a Manuscript of the *Vaticana*.

The Second Piece, entituled, *Hypomnemata seu Commentarius Origenis in Psalmos*, has been printed from a Manuscript in the *Vatican Library*. It seems to be Origen's Prologue to his Commentaries upon the *Psalmos*. The Author treats of the Titles of the *Psalmos*, and by the by of those who collected the *Psalter*.

The Third Piece of Origen is a Fragment extracted out of a Manuscript *Catena* upon the *Psalmos* in the King of France's Library. It runs upon the Ancient Hebrew Characters: the Author says they were different from those of his Time. That Fragment is to be found in *Latin in the Catena of Daniel Barbarus*; but no body did ever take notice of it.

The Fourth Piece is ascribed to St. *Epiphanius*, and treats of the *Septuagint*, and of those, who have wrongly interpreted the Scripture. That Piece is an Epitome of what St. *Epiphanius* says concerning the Ancient Interpreters in his Book *de Ponderibus & Mensuris*; and sometimes it differs from the larger Account of that Father. It is no easy thing to determine whether that Epitome was written by St. *Epiphanius*, or by another Author. The Editor has published it from Two Manuscripts of the Tenth Century, belonging to the King of France's Library, and to that of the *Vatican*.

THE Remains of Origen's *Hexapla* are attended with Two *Lexicons*, the one Hebrew, and the other Greek, with a Discourse prefixed to them. The first contains the Hebrew Words with their Interpretations, as they were in the *Hexapla*. To those Interpretations the Author has added the other Significations, that are to be found in our common *Lexicons*; by which means one may see, how far the Ancients agree with the Moderns in their Translations, and wherein they differ from them.

Father *de Montfaucon* observes, that this *Lexicon* will in some measure make up the Loss of the *Hexapla* with respect to the Hebrew Tongue; for it will appear from the Interpretations of *Aquila*, *Symmachus*, *Theodotion*, and others, added to every Hebrew Word, how they interpreted the other Places,

whose Translation is lost. The Author has also inserted the Version of the *Septuagint* in this *Lexicon*, when he thought it might be of some Use to understand the true Sense of the Hebrew Words.

The Second *Lexicon* exhibits the Greek Words in the Translations of *Aquila*, *Symmachus*, *Theodotion*, and others, with the Hebrew Words added to them. Father *de Montfaucon* has not inserted the Words of the *Septuagint*, because they have already been carefully collected by *Kircherus* in his *Concordance*, and because they would have too much increased the Bulk of this Work.

This *Lexicon* will afford a considerable Number of Greek Words, the greatest Part whereof are altogether unknown, or little used, attended with their true Signification. Another Advantage will arise from this Work to those who apply themselves to the Reading of the Fathers; for it frequently happens, that the Fathers, and other Ecclesiastical Writers, exhibit several Readings not to be found in our Common Copies of the *Septuagint*, and which crept into other Editions of those Interpreters out of *Aquila*, *Symmachus*, *Theodotion*, &c. This *Lexicon* will upon such an Occasion enable a Reader to know what Interpreter was the Author of a certain Reading, and in what Part of the Scripture it was to be found.

Father *de Montfaucon* observes in this Discourse, that the Ancients and Moderns do very much differ in their Way of reading Hebrew; and that the same Difference prevailed among the Ancients themselves. 'Tis therefore no wonder if the *Masorets* do not perfectly agree with the Ancients, since they followed the Way of Reading that was used in their Time, and in the Place where they lived, and which differed from that of the Ancients, and from that of other Countries.

In the remaining Part of this Discourse, the Author treats of the Ancient Pronunciation of the Hebrew Letters, and then of the Vowels of the Hebrews.

To conclude, Father *de Montfaucon* deserves no less Judgment than Learning, and is highly to be commended for his great Labour and Industry in collecting the Remains of Origen's *Hexapla*. I cannot forbear observing, to the Honour of that Religious, that I never read any Author more careful to distinguish a slight Conjecture from a plain Truth, or a great Probability.

II.

A FURTHER ACCOUNT of the Curious and Edifying Letters, written from the Foreign Missions by some Missionaries of the Society of Jesus. The Tenth Collection.

Father † *Martin*, Missionary in the Kingdom of *Marava*, is the Author of the Third Letter. There is in that Kingdom a numerous Tribe, wholly taken up with Robbing and Killing. The only Way to avoid falling into their Hands, is to put one self under their Protection, and to use them for Guides in Travelling. "It happened one Day, says Father *Martin*, that some of them undertook to insult some Travellers, who had a Robber for their Guide: Whereupon the Guide immediately cut off his Ears, threatening to kill himself, if they used any more Violence. The Robbers were obliged to cut off their Ears likewise, according to the Custom of the Country, and intreated the Guide to be contented with the Loss of his Ears. This is an odd Custom, says the Missionary, and you will be surprised at it; but you must know that the Law of Retaliation prevails among those Nations in its utmost Severity. If any Quarrel arises between them, and one of them plucks out one of his Eyes, or kills himself; the other must use himself, or one of his Relations in the same manner. The Women are still more barbarous in that respect. For an insconsiderable Affront, or an injurious Word, they will knock out their Meads against the Door of the Woman, who has abused them; and the latter is immediately obliged to do the same. If a Woman poisons her self with the Juice of some Venomous Herb; the other, who has occasioned that violent Death, ought to poison her self likewise: Otherwise they will burn

" her House, rob her Cattle, and give her no Rest, till she has made Satisfaction.

The next Letter was written by Father *de Sant-Yago*, Missionary in the Kingdom of *Maiffour*. He gives an Account of the Persecutions and Death of Father *Dacunha*. That Father having built a Church in the Territories of the King of *Cagonti*, drew upon himself the Jealousy and Hatred of the *Gourou*, or Chief Minister of Religion, and of the *Dafferis* his Disciples. He overcame the latter in a publick Dispute, in which he proved that there is but one God; and that God is a pure Spirit. To revenge themselves, they attacked him with open Force. Above Sixty *Dafferis*, followed by a great Number of *Bramins*, fell upon him in his Church. A *Bramin* struck him with a Cudgel upon the Loins: That Blow was attended with many more. Some struck him on the Head, others on the Arms, with Cudgels, Lances, and Swords. Being all bloody, he was dragged to the *Gourou*. That Judge asked him several Questions, which may be seen in the Letter. The Constancy of the Missionary, and of some of his Disciples, who were also horribly beaten, will doubtless edify the Readers. Father *Dacunha*, being expelled from that Country in such a deplorable Condition, was removed with great Difficulky to *Capnagati*, the chief Place of his Residence, where he died of his Wounds in Eighteen Days, and the Author of this Letter administered to him the last Sacraments.

The Fifth Letter was written by Father *d' Entrecalles*, who informs us of the State of some Churches of *China* in 1709. and tells us some News from the Court. A Device was contrived by some Men to make the Emperor suspect the Faithfulness of the Hereditary Prince. Whereupon that Prince, his Children, and his chief Officers were arrested. An Astrologer, who had foretold that he would never be Emperor, unless he came to the Imperial Crown on a certain Year which he pointed out, was condemned to be cut into a Thousand Pieces. The Emperor acquainted his Subjects with the Reasons, that moved him to be so severe, and published against his Son several Manifesto's full of Invectives.

Upon better Information, the Emperor discovered the Innocence of the Prince deposed, and what Contrivances had been made Use of to destroy him. He came to know

† See the first Extract in the last Memoirs.

know that his Eldest Son had had recourse to Magick, and to several Prestiges; that at the Instigation of certain *Lamas*, he had buried a Statue in *Tartary*; and that this Ceremony had been attended with many Magical Operations. Those *Lamas* were immediately apprehended; the Statue was digged out of the Ground, and the guilty Prince confined to his Palace. These Domestick Dissentions threw the Emperor into a deep Melancholy, attended with such violent Palpitations of the Heart, that his Life was thought to be in Danger. He ordered the Prince deposed to appear before him; and the Cries of that Prince moved him to such a degree, as to fetch Tears from his Eyes. He asked several times the Great Men of the Empire, whether he had not the Power to set at Liberty a Son, whose Innocence had been fully discovered. Want of Complaisance and Equity in those Lords did very much exasperate the Emperor. He turned out the chief of them; he removed his Favourites; and the Prince was restored to his Dignity with all the Formalities usually observed in the Empire. The Eldest Son of the Emperor was condemned to a perpetual Imprisonment; and Seven *Lamas*, and Six of his Officers, who helped him in his Prestiges, were put to Death.

In the mean time, the Sickness of the Emperor brought such a Weakness upon him, that the Chinese Physicians despaired of his Life. At last they had recourse to the Europeans. They had been told that Brother Rhodes was well skilled in Pharmacy; and therefore they believed he might ease the Emperor. God blessed the Remedies which that Brother made Use of for the Recovery of that Prince. He put an End to the Palpitations of his Heart with some Confection of *Alkermes*; and then advised him to drink Sack. The Emperor recovered his Strength in a little Time, and enjoys a perfect Health. Upon this Occasion, that Prince resolved to shew by an Authentick Act what Thoughts he entertained of the Missionaries. His Encomium upon their Conduct, and their Love for his Person, is expressed in these Words. *You Europeans, says he, whom I employ within my Palace, have always served me with Zeal and Affection, insomuch that nothing can be objected against you. Many Chinese mistrust you: As for me, who have carefully taken care that all your Steps should be observed,*

and never found any thing amiss, I am so fully convinced of your Uprightness and Sincerity, that I openly say you ought to be trusted, and believed. Afterwards he shews how he recovered his Health with the Help of the Europeans.

This Letter is attended with an Explication of Three Inscriptions, written with that Prince's own Hand, which he gave to the Jesuits of Pekin in 1711. to adorn their New Church, which was built partly at his Charges.

Inscription upon the Frontispiece.

TO THE TRUE PRINCIPLE OF ALL THINGS.

Inscription upon the First Column.

HE IS INFINITELY GOOD AND INFINITELY JUST, HE ENLIGHTENS, SUPPORTS, AND ORDERS EVERY THING WITH A SUPREME AUTHORITY, AND A SUPREME JUSTICE.

Inscription upon the Second Column.

HE HAD NO BEGINNING, AND WILL HAVE NO END, HE HAS PRODUCED ALL THINGS FROM THE BEGINNING, HE GOVERNS THEM, AND IS THE TRUE LORD OF THEM.

Father *Jartoux*, who by the Emperor's Order is actually making a Map of *Tartary*, describes in the Sixth Letter a Plant called *Gin-seng*, highly esteemed in *China*, and little known in *Europe*. He sets forth the Admirable Virtues, which the Chinese Physicians ascribe to that Plant, and then he adds: "What is certain, is, that it subtilizes the Blood, puts it into Motion, and heats it; that it helps the Digestion, and strengthens in a sensible Manner. After I had drawn the Figure of that Plant, which I shall describe afterwards, I felt my Pulse to know in what Condition it was; and then I took one half of that Root quite raw without any Preparation; and an Hour after, I found my Pulse fuller and quicker, I had a good Appetite, a much greater Vigor, and a better Disposition to work than before". He mentions some other Experiments, which he made upon himself, and which had the like Success. Afterwards he

he shews in what Places the *Gin-seng* grows, how it is gathered and prepared; and then gives so full a Description of that Plant, that there is nothing wanting to it. Father *du Hilde* has added to that Description an exact Copy of the Original Draught of Father *Jartoux*. The *Gin-seng* is very dear, even in *China*, and is only an Ingredient of Remedies prepared for Great Men.

This Letter is attended with a Relation of the Life and Death of Father *Cyprian Baraze*, Founder of the Mission of the *Moxes*, in the South of America. That People inhabit Part of a vast Country, which discovers it self, as one goes from *Santa Cruz de la Sierra* along a Ridge of steep Mountains reaching from South to North. It extends it self from the Tenth to the Fifteenth Degree of Southern Latitude. The *Moxes* were hardly Men, before the Coming of Father *Baraze* among them. They had neither Laws, nor Government, nor Policy: No body commanded, and no body obeyed: When any Quarrel happened, every body righted himself with his own Hands. They generally met only to make themselves drunk; and the End of their merry Meetings was always tragical. They lived in a profound Ignorance of the true God, and without Hopes of any future Happiness. Some worshipped the Stars; others worshipped Rivers; and others, a pretended invisible Tiger, or small Idols of a ridiculous Shape. The Labours of Father *Baraze* proved so successful, that the *Moxes*, and other neighbouring Nations, renounced their Ancient Way of Living, and appeared worthy of being baptized. When they embraced Christianity, they became, as it were, other Men; they took up other Customs, and other Manners, and subjected themselves to the most severe Laws of Religion. The Missionary established a Form of Government among them. To that end, he pitched upon those who were most Eminent for their Valour and Wisdom, and appointed them Captains, Heads of Houses, Consuls, &c. to govern the rest of the People. Father *Cyprian* being sensible that the Knowledge of Arts would very much contribute to civilize that Nation, found a Way to make them learn those that are most necessary. Plowmen, Carpenters, Weavers, and other Workmen of that Nature were quickly seen among them. Nay, he furnished them with *Vituals*, by stocking their Country with

Bulls and Cows. But the most important Labour of that Father with respect to Temporal Concerns, was the Discovery of a new Road from the Country of the *Moxes* to *Peru*. He looked for it Four Years together with incredible Pains, and at last he found it.

Father *Cyprian Baraze* did also preach the Gospel to the *Tapacures*, *Chiriguans*, *Cosermilians*, *Cirionians*, *Guarayens*, and *Baures*. The *Guarayens* have rendred themselves formidable to all the other Nations, by their barbarous Custom of living upon Human Flesh. They pursue Men much in the same manner as if they hunted Beasts: They take them alive, if they can, carry them away, and kill them one after another, when they are hungry. The *Baures* appear more Sociable, and more Civilized than all their Neighbours. They have many Boroughs with Streets and Places of Arms, where their Soldiers exercise. They are under the Command of Captains: They give a good Reception to their Guests: Their Wives wear decent Cloaths. Father *Cyprian* went a great way into their Country, and saw a great many Boroughs. The People every where seemed to be docile, and to relish the new Law which he preached to them; and yet those Barbarians were its greatest Enemies. They murdered Father *Cyprian Baraze* the 16th of September of the Year 1702. which was the Sixty One of his Age. He bestowed Twenty Seven Years and some Months upon the Conversion of the *Moxes*, and other Nations, just now mentioned. He baptized above Forty Thousand Idolaters. He had but one Companion, when he came into those vast Countries; but he has left behind him above Thirty Missionaries, who have inherited his Virtues, and his Zeal.

Father *Baraze* was informed by the *Tapacures*, that there is a Nation of *Amazones* towards the *East*: They are warlike Women, who "at certain Times of the Year admit "the Company of Men: They kill the "Male Children born of them; but they are "very careful to bring up the Girls, and "inure them early to the Hardships of War.

The Three following Letters were written by Father *le Gac*, Father *Morest*, and Father *Portier*. The First is dated from *Chinnaballabaram* in the Kingdom of *Carnate*. Father *le Gac* describes a Kind of Assault, which the Worshippers of the God *Vichnou* gave to the Church

Church of the Missionaries. Those Idolaters undertook to force them to leave their Country ; but the Courage of the new Christians, and the Constancy of the Missionaries made all the Endeavours of the *Gorous* and *Dasseris* ineffectual. The Second Letter concerns *Hydson's-Bay*, and the Settlement which the English and French have made in it successively. There is in that Letter a full Description of Mr. *d'Iberville's Voyage*, and of the taking of the Fort by the French. That Fort is situated about the 57th Degree of Latitude, & stands at the Mouth of Two fine Rivers. Though the Ground is very barren and marshy, yet it affords wherewithal to live. The Rivers are full of Fish. There is a great Multitude of Partridges all the Winter, and of Geese, Bustards, Ducks, and other River-Fowl in the Spring and the Autumn. "But the best Hunting," says Father *Mareft*, "is that of the *Caribous*: It lasts all the Year round, especially in the Spring; and some Herds of Three or Four Hundred may be seen in the Autumn.... The *Caribous* are pretty like Deer, abating their Horns. The first time the Seamen saw those Animals, they were afraid of them, and ran away. Our *Canadians* killed some; and the Sea-men, who were bantered by the *Canadians*, have not been so cowardly since, and have killed many. Thus you see how God takes Care of the Savages, &c.

The last Letter is a Relation of the Missions of the Year 1700. in the Isles of *Syphanto*, *Serpho*, *Thermis*, and *Andros*. Father *Poirier* gives an Account of the present State of those Islands, and their Inhabitants.

There are, at the End of this Volume, very Curious Extracts of Six Letters written from *China* to the *East-Indies*.

III.

HISTOIRE DU CONCILE DE CONSTANCE, tirée principalement d'Auteurs qui ont assisté au Concile. Par JACQUES LENFANT. A Amsterdam, chez Pierre Humbert. MDCCXIV.

That is, **THE HISTORY OF THE COUNCIL OF CONSTANCE**, taken chiefly from those Authors who assisted in that Council. By JAMES LENFANT. Amsterdam. MDCCXIV. In 4to. pagg. 773. Sold by Paul Vaillant in the Strand.

T H E History of Councils is not, generally speaking, very edifying. I think one of the best Reasons that can be given for it, is contained in these Words of *Pliny the Younger*. *Numerantur enim sententiae*, says † that Ingenious Author, *non ponderantur: nec aliud in publico Concilio potest fieri; in quo nihil est tam inaequale, quam aequalitas ipsa. Nam cum sit impar prudentia, par omnium jus est.* When Ecclesiasticks are invested with a very great Power, as they are in the Church of *Rome*, they frequently vote the wrong Way, and make an ill Use of their Authority. I cannot therefore but approve the Judgment of an Eminent Divine ‡ of the Confession of *Augsburg*, who, as I have observed in the 1st Volume of these *Memoirs* *, is of Opinion that a National Clergy ought not to have a greater Power, in Matters of Religion, than that of the Church of *England*. The Christian World will never be happy, unless the Power of the Romish Clergy be confined within due Bounds. I am going to give an Account of a Famous Council, which being too powerful, voted the Destruction of Two good Men, and signalized their Cruelty by committing them to the Flames upon Account of Heresy.

There is hardly any Council more memorable than that of *Constance*, says Mr. *Lenfant*: Things of the highest Importance were transacted in that Assembly. The Deposition of Two Popes, the voluntary or forced Abdication of a Third, the Reunion of all Christian Nations, the Presence and continual Activity of a great Emperor, the Superiority of General Councils vindicated

* Ep. XII. Lib. 2. ¶ Dr. Jager, Chancellor of the University of Tübingen, Chaplain to the Duke of Württemberg, and Abbot of Adelberg.

† Numb. LIII.

against the Attempts of the *Roman Pontiffs*, many Decisions about Matters wherein all *Christiendom* was concerned, the Execution of *John Hus* and *Jerom of Prague*, a Domestick War kindled upon that Account in a whole Kingdom, the Election and Coronation of a Pope: All those things must needs raise the Curiosity of the Publick, and make them desirous to dive into the Motives and Springs, which produced those Events.

In order to shew, that there never was an Assembly so considerable in all respects, as the Council of *Constance*, Mr. *Lefant* observes, that every Kingdom, Republick, and State, and almost every City or Community in *Europe* sent their Ambassadors, or Deputies, to that Council. It appears from the Lists drawn up at that very time, that there were at *Constance* Thirty Cardinals, Four Patriarchs, Twenty Archbishops, about a Hundred and Fifty Bishops, above a Hundred Abbots, Fourteen Auditors of *Rote*, above a Hundred and Fifty other Prelates, either Generals of Orders or Priors, and above Two Hundred Doctors. Two Popes presided in the Council, the one in the Beginning, and the other at the Conclusion of it. The Emperor was constantly in that Assembly. There were in it Four Electors, viz. the Electors of *Mentz*, and *Saxony*, the Elector *Palatin*, and *Frederick, Burgrave of Nuremberg*, who received there the Electoral Cap, besides the Envoys of the other Electors. A great Number of other Princes appeared in the Council, such as the Dukes of *Bavaria*, *Austria*, *Silesia*, *Lignitz*, and *Brieg*, and many more, either *Markgraves* or *Burgraves*, Counts, Barons, Gentlemen, and the Ambassadors of those that were absent. (*See the Margin †*) It was a Noble Spectacle to see all the States of *Christiendom*, and the most Eminent Persons for their Knowledge and Dignity, assembled in the same Place.

It must be granted, continues the Author, that a Council was never taken up with more important Affairs. They did not meet;

as most of the preceding Councils did, only to determine some Points of Doctrine or Discipline, to condemn real or pretended Heresies, and to reform Abuses that prevailed in some Parts of the World, or among a certain Order of Men. They met, in the first place, to restore the Peace of *Christiendom* horribly torn by a Schism of Forty Years, or thereabouts. The Corruption of the Clergy being then very general, it was extremely difficult to make a Pope, who should be approved by so many Nations divided by different Interests. The Council wanted neither Prudence nor Vigor in that respect; and no Ecclesiastical Assembly did ever exert their Authority in a more signal manner. For the Popes, who pretended to be the Arbitrators and Judges of the World, were not only summoned, but condemned before that Tribunal, forced to acknowledge a Superior Power, and to submit to the Judgment of Oecumenical Councils.

Though the Conduct of the Council, as to this Head, has not had a general Approbation; yet it must be confessed, that the Method they took to reunite the Church, and to put an End to the Schism, is their noblest and most worthy Performance. 'Tis true, their Decrees concerning the Superiority of Councils above the Popes were not universally received. Every body did not approve their Election of *Martin V.* and perhaps they might have made a better Choice. Nor was the Schism wholly suppressed, notwithstanding all the Care that was taken to cut off the very Roots of it. However, it cannot be denied that the Council left nothing unattempted in the present Case, and that their Proceedings were attended with good Success.

The same cannot be said of the Second Affair for which the Council met, viz. the Reformation of the Church in its Head and Members, and the Restoration of the Discipline. Every body acknowledged the Disease; but few People approved the Remedy. It was more easy to get a general Consent for the Deposition of wicked Popes, than to force the Clergy to renounce Avarice, Ambition, Sensuality, and other Passions that were the Cause of their disorderly Lives. The Gain which accrued to the Popes from their *Expectative Graces*, *Reserves*, *Dispensations*, *Exemptions*, and Arbitrary Impositions, in a word, from the Venality of Spiritual Things,

† There were also above Seven-Hundred publick Women, as it appears from a List drawn up by Order of the Elector of Saxony. But according to another List, taken from a Manuscript of Vienna, their Number amounted to Fifteen Hundred.

Things, and Ecclesiastical Benefices, was so considerable, that those Pontiffs could not be persuaded to let go their Hold.

Nor was it the Interest of the Clergy in general, that the Reformation should be carried too far. The Question was to oblige the Bishops, and other Pastors, to reside in their Dioceses and Parishes; to visit the Flocks committed to their Care, without oppressing them with unnecessary Impositions; to be contented with such Benefices as they might lawfully enjoy; to live with a Modesty becoming their Character; to preach the Word of God themselves, instead of bestowing that Employment upon ignorant or profane Men, who depreciated Religion by their unworthy Way of Preaching it; and to work a general Reformation among Christians by their Exemplary Lives. That Council could never be sufficiently commended, if they had been as earnest in overcoming the Difficulties of such a Reformation, as they were in removing the Obstacles to a Reunion. They would doubtless have effected that great Work, had it been possible to appoint Commissaries, who had not been both Judges and Parties. But such an important Subject was only touched upon; and what was foretold by some Orators of the Council, came to pass, That the Gnat would be strained, and the Camel swallowed.

The Council met, in the third place, to suppress Heresy. Nothing could have been more worthy of that Famous Assembly, than to reform the Doctrine, which was no less corrupted than the Lives of Christians. But instead of reforming Religion, the Council made Use of their Authority to keep up the Abuses and Superstitions, which had crept into the Church through Ignorance, Interest, and Ambition. Instead of hearing the Complaints of the *Bohemians*, and endeavouring to convince them by good Reasons, they had recourse to violent Means. John Hus was imprisoned contrary to the publick Faith; The most Sacred and the most Inviolable Laws were trampled upon: The Fathers of the Council lighted Wood-piles, and burnt the Heretics. In a word, instead of pacifying the Church, they kindled a War by their rash Decisions and cruel Executions.

Whilst the Council expressed a great Zeal against the *Hussites*, they countenanced great Errors, which undermined Religion and Morality. Hence it is that some Celebrated

Doctors, and *Gerson* among others, declared publickly, that the Council had a double Weight, and a double Measure. The Knights of the Teutonick Order, who destroyed all with Fire and Sword under pretence of Converting the Infidels, and reuniting the Greeks with the *Latin* Church, were supported by that Assembly, notwithstanding the Remonstrances of the King of *Poland*. The Fathers of the Council refused to condemn an execrable and impious Libel written by a Monk, wherein he exhorted all Christians to murder that King, and to put all the *Poles* to the Sword; though that Piece had been condemned with the unanimous Consent of all Nations, and even of the Cardinals. The King of *France* was not more successful in prosecuting another Monk, who had been so bold as to justify publickly the Assassination of the Duke of *Orleans*, by the Duke of *Burgundy's* Order. Nor did the Council express a just Severity against the cruel and bloody Sect of the *Flagellantes*, a Kind of Fanaticks, who, under pretence of Devotion, committed all sorts of Abominations, and ran into Libertinism, and the most extravagant *Independency*. But if the Council of *Constance* did not answer the publick Expectation in several respects; it appears from what has been said, that no Council did ever meet about more important Affairs.

If the Partisans of the Pope, and of the Court of *Rome*, had prevailed in the Council, all those Princes who assisted in it, would have been mere Spectators, and obliged to submit to every thing. But Care was taken in due time to prevent the Clergy from deciding all the Matters laid before them, according to their Passions, or their Interest; and if they assumed to themselves a greater Authority, than did belong to them, it ought to be ascribed to the Necessity of the Times, and the Power of Custom. The Princes were not only present at the publick Sessions, but had also a Share in the most important Transactions, and frequently supported the Council by their Advices, and their Stedfastness. Though the Emperor designed to treat the Pope, the Cardinals, and all the Clergy with great Moderation; yet he was sometimes obliged to use his Authority, and to carry it higher, than his Predecessors had done for a long Time. He forced the Assembly by his Firmness, to take

a Method unknown till then in a Council, but highly reasonable, and of the greatest Importance, as things stood at that Time, *viz.* not to vote singly, but by Nations. This Way of Voting broke entirely the Measures of *John XXIII.* who having many Cardinals, a prodigious Number of poor Prelates, Monks, and other Ecclesiastics at his Devotion, expected to carry every thing by a Majority of Votes.

What the Council did to keep the Cardinals in Awe, is no less glorious to that Assembly. The Cardinals having made themselves very suspicious by electing the Antipopes, and supporting *John XXIII.* either publickly, or privately; it was the Opinion of many Members of the Council, that they should be wholly excluded from the Management of Affairs. But because such a bold Resolution would have made too great a Noise, a Medium was found out, *viz.* that they should not vote as Cardinals, or Members of the Sacred College, but as Members of their Nations. As for what concerns the Assemblies held about the Reformation, some only of the best qualified Cardinals were named for that Purpose; and at the Pope's Election, they had Four Deputies of each Nation, invested with the same Power, associated to them. The Cardinals were forced to submit to this Decision; and the only thing they could obtain, was, that it should be inserted in the Decree, That such an Association, at the Election of a Pope, was only for that Time.

The Author infers from what has been said, that if we consider the Number and Quality of those who composed that Council, the Importance of the Matters which they were to decide, and their Way of proceeding, it cannot be denied that it was the most solemn Ecclesiastical Assembly, that was held from the Beginning of Christianity.

It can be no wonder, says Mr. *Lefant*, that a Council, which pretended to be superior to the Popes, which undertook to judge, and even to depose them, and which lessened the Authority of the Cardinals, should not have been approved by the *Roman* Pontiffs, by the Divines of the Court of *Rome*, and the Ultramontain Canonists. But it appears from this History, that the Council of *Constance* had all the Qualifications requisite in an Oecumenical Council. The Author

proves it in the following manner. 1. That Council was composed of Deputies from all Parts of the Christian World, without excepting the Greek Church. 2. Whether it was the Right of the Pope to call a Council, as the Popes pretended; or whether it was the Privilege of the Emperor, as some Doctors affirmed; nothing can be objected against the Council of *Constance*, since it was summoned in concert with the Emperor, and a Pope acknowledged by the greatest Part of Christendom. 'Tis true, that in the Beginning of this Council, the whole Church was not perfectly reunited. *Gregory XII.* had a small Obedience in some Parts of Italy and Germany; and *Benedict XIII.* had on his Side Spain, Scotland, and the Counts of *Foix* and *Armagnac*. But how can such a small Part of Christendom be compared with Italy, France, Germany, Bohemia, Hungary, Poland, England, Denmark, Sweden, and all the Northern Countries? 3. When *Gregory XII.* yielded, and his Obedience was united to the Council, as well as that of *Benedict XIII.* after his Deposition; and when *Martin V.* who was elected with the Consent of all Nations, had approved the Council, what plausible Reason can any one alledge against the Council of *Constance*? Nay, the Ultramontains cannot dispute the Authority of that Council, without bringing into Question the Election of *Martin V.* who was elected there, and consequently that of all his Successors. Besides, if the Council of *Constance* is not a lawful Council, *Martin V.* committed a very great Fault by approving all their Decrees, without excepting those which set the Councils above the Popes; for he declared that he subscribed to every thing, which was decreed *conciliariter*, that is, in a full Council. But the Decree, whereby that Superiority of the Councils is established, is a Decree of that Nature, since it was unanimously approved in the Fifth Session. 4. It is a very odd thing to acknowledge a Council in some Respects, and to reject it upon other Accounts, as if the Holy Spirit had enlightened the Fathers in some Points, and forsaken them in others. Those who do not acknowledge the Infallibility of Councils, may lawfully approve or reject what appears to them right or wrong; but those who assert their Infallibility, ought to be more uniform. There is no Medium: Councils ought to be wholly rejected, or approved in every thing, especially when the

the Question is about an Article of Faith, such as this ; Whether the Council is above the Pope, or the Pope above the Council. These Remarks are sufficient to shew, that the Council of *Constance* has been rejected by the Ultramontains merely out of Passion and Interest, without any Reason whereby it may appear that it was not an *Oecumenical Council*.

After these Observations containing a general Notion of the Council of *Constance*, Mr. *Lefant* proceeds to give an Account of those Memoirs and Authors, out of which he has composed the History of that Council. He has not confined himself to Annalists, Collectors of Councils, Chronographers, and Ecclesiastical Writers. Germany has afforded the Author more Materials than any other Country. In the Year 1483, an History of that Council, written in the German Language by *Ulric Reichental*, Canon of *Constance*, was published at Augsburg. *Reichental* assisted in the Council, and had a share in several important Transactions. That Canon was, in all probability, one of the most ignorant Clergyman of his Age ; for he says that the Word *Hæresiarcha* signifies a Trunk (*arcam*) full of all sorts of Heresies. In the next Century, *John Stumpfius*, a Protestant Writer of Switzerland, published also a German History of the same Council, more exact, and containing more Particulars than the former. Mr. *Lefant* has made Use of those Two Histories, and likewise of the History of the War of the Hussites, printed at Wittenberg by *Theobaldus* in the German Language 1609. *Theobaldus* inserted in that Book Part of the History of the Council of *Constance*, which occasioned that War by the Execution of *John Huss*, the Condemnation of the *Hussites*, &c. Another Piece, which has been of great Use to the Author, is a Manuscript History of the Emperor *Sigismund*, written likewise in the German Language by *Eberhard Windek*, one of his Counsellors, who attended upon that Prince in most of his Negotiations relating to the Council.

Though the Authors, just now mentioned, afforded a great deal of Matter to write the History of the Council of *Constance*; yet Mr. *Lefant* would not have undertaken such a Work, had he not been furnished with more Materials to be found in the large Collection of the Acts of that Council. The Publick is indebted for that Excellent Col-

lection, to the Generosity and Munificence of the late Prince *Rodolphus Augustus* of Brunswick, and to the Industry and indefatigable Labour of Dr. *Von der Hardt*, Professor of Divinity at Helmstadt, and Abbot of *Marienburg*. That Collection, consisting of Six Volumes, is known to the Learned. Mr. *Lefant* gives an Account of all the Pieces contained in it, from whence it appears, that no History was ever composed from more Authentick Monuments, than this History of the Council of *Constance*. I add, that it is written with great Judgment and Impartiality, and deserves to have a Place in all the Libraries of the Curious.

The Readers will doubtless expect from me a further Account of this Excellent Work.

IV.

MONITUM LITERARIUM.

This small Piece, consisting of Three Pages in 4to. and lately printed at Bologna, Superiorum permisso, has been communicated to me. It concerns a Work of the Famous Malpighi published at Padua about half a Year ago. I designed at first to give only the Substance of it; but I think it will be more proper to insert it at length.

Prodiit circa Mensem Aprilem hujus Anni 1713. Patavii Liber hoc titulo : *Marcelli Malpighii Consultationum Medicinalium Centuria Prima, Quam in gratiam Clinicorum evulgas, &c.* In hac Editione multis nominibus in Clarissimum Virum peccatum est. Primum enim vis quedam illata est ipsis voluntati, quam vivens ore, & scripto non significavit solum, sed etiam declaravit, & quam violare Discipuli ejus usque adhuc sibi nefas duxerunt. Deinde in hanc Centuriam sine ullo discrimine, nulloque adhibito delectu congesta fuerunt quacunque sub nomine *Malpighii* in manus pervenerunt; non sola quippe germana Consilia relata in numerum fuerunt, sed etiam plures Literulae Consultationum titulo minime dignae, & maximam insuper partem suspecte; item non pauca Consilia, quae potius, ipso suffragante Malpighio, tanquam subdititia, aut abortiva summoveri familia debuissent. Demum ipsa germana

germana Consilia recognita, & collata cum Exemplaribus propria Auctoris manu scriptis, & Bononiæ penes ejus hæredes extantibus, ab ipsis ita discrepare inventa sunt, ac ita vitiata, & corrupta, ut Liber incuria, aut dedita opera vix mendorior emitti potuisset. Cujus rei vel hoc unum sit argumentum, quod erratum Catalogus, cum impressus fuerit, tota sexdecim folia sit expleturus; quem proinde, unà cum aliis testimoniis haec tenus dicta confirmantibus, præ hujus Moniti angustia in locum opportuniorem differre necessum fuit. Ne tamen aliquod saltèm ejus specimen hic omnino desideretur, primò universim monendum est, ubique ferè in tota Centuria Verborum, & Nominum accidentia variari; præterea et loco ex frequenter, interdum autem, loco interdiu, ac viceversa, & Saccharum canditum (vocabulum ne medicum quidem) loco Sacchari candi, vel candidi frequentissimè, imò quasi semper usurpari; similiter Remedia alterantia non raro confundi, & aliis alia longè diversa substitui, nec non Uncias pro Drachmis, Drachmas pro Scrupulis, passimque ubi Uncia s., Drachma s., Scrupulus s. scribi debuissent, Uncias 5. vel V. Drachmas 5. & Scrupulus 5. maxima cum labore notari, ut pagg. 67. & 177. in descriptione pulveris speciebus Halii (sic enim utrobique scribitur) substituti, & alibi saepius animadvertisse; denique innumeros adesse locos, in quibus vel prorsùs omittuntur non solum Vocabula, sed integræ Periodi, vel quedam extrinsecus adduntur, & consarcinantur; item in quibus, sive perturbato verborum ordine, sive iisdem male distinctis, & interpunktis, sive unius, vel plurimum vocum inepta mutatione, verus Auctoris sensus aut variatur, aut obscurus redditur, aut planè corruptitur. Ex consertissima itaque horum turba pauca hæc tantùm exempli cujusdam loco nunc interim producuntur; videlicet.

Editio Patavina pag. 13. lin. 8. ut—concitato tandem nerveo succo intra nervorum arctos tubulos contento communicantur: MSS. Malpighii; ut—concitatio tandem nerveo succo int' à nervorum arctos tubulos contento communicetur. 25., 26. eadem tanquam materia, qua alias nephritis—excitabatur: MSS. eadem namque materia, qua alias nephritis, &c. 30., 19. Utiles erunt clysteres emollientes, addita terebenth. masticatoria; & rotulæ ex sale prunelle ore detentæ salivam derivare possunt, si quæ sit: MSS. Utiles

erunt clysteres emollientes, addita terebinthina. Masticatoria, & rotulæ ex sale prunelle ore detentæ salivam derivare possunt, si opus sit. 31. 7. & interceptiones primo emersere: MSS. & interceptiones circa thoracem primò emersere. ibid. 10. facto in capite horum decubitu: MSS. factio in capite humorum decubitu. 39. 7. quæ omnia ex varia solum mutatione: MSS. quæ omnia ex varia soli mutatione. ibid. 21. conveniet aqua Nuceriae blando vehiculo, syrup. 5. de althea: MSS. conveniet aqua Nuceriae cum blando vehiculo, syrupo scilicet de Althea. 54. 3. Interim cum cibo, vel aqua in Sacchar. rosato utatur, &c. MSS. Interim cum cibo vel à cæna in saccharo rosato utatur, &c. 55. 42. Viatus sit tenuis, & cancris fluviatil. frequenter utatur: MSS. Viatus sit incrassans, & cancris fluvialibus, &c. 56. 27. Juvant hanc affectionem Lienis, & reliquarum glandularum imi ventris vitium; communicati enim humoris fluiditatem impediunt: MSS. Juvat hanc affectionem Lienis, & reliquarum glandularum imi ventris vitium; communicati enim ichores fluiditatem impediunt. 58. 4. unde præservatio quandoque succedit cum morbo ipso: MSS. unde præservatio quandoque molestior succedit morbo ipso. 59. 6. aut deficit humidiunctuosa humiditas: MSS. aut deficit hujusmodi unctuosa humiditas. ibid. 22. & caliditatem concipiunt, hinc aeris molestias sentiunt: MSS. & caliditatem concipiunt, unde pulmones, ad austa transpiratione, nativam humiditatem amittunt, hincque aeris injurias molestias sentiunt. 63. 11. mediis carneis fibris à nervorum propaginibus irritatis: MSS. à nervorum propaginibus irrigatis. ibid. 26. Labes quoque à Pancreate medio Sanguine propagata has morbosas, &c. MSS. Labes quoq; Parentum medio semine propagata has morbosas, &c. ibid. 30. sylvestres Sales refluunt, qui tandem viscera præcipue inferiora eorum fluore inficiunt: MSS. viscera præcipue inferiora, eorumq; fluida inficiunt. 77. 18 In hyeme quoque enervatis carneis lacertis, sanguis plus justo stagnans tensionem exhibuit: MSS. In Lieno quoque enervatis carneis lacertis, &c. 80. 16. & sanguinis polyposam materiam non sapiat: MSS. & sanguis polyposam naturam non sapiat. 83. 30. Posteriori utatur specifico stomachico: MSS. Poterius utebatur specifico stomachico. 93. 19. à talibus liberat vinum myrrha insuper potatum: MSS. vinum miracum insuper potatum. 103. 9. & excitatis musculorum fibris—per annum ingens lassitudo

tudo manifestata est: MSS. & enervatis musculorum fibris, &c. 110. 12. sicuti in auriculis cordis, collimantibus in eum finem, ut &c.: MSS. sicuti in auriculis cordis admiratur in eum finem, ut &c. 112. 4. & coagulato in hærentibus cellulis sanguine: MSS. in lienaribus cellulis sanguine. ibid. 29 laudamus levem corporis expiationem factam unciis vi. flo. Cassiae cum drachmis ij. tartari: MSS. factam drachmis vi. Flor. Cass. &c. ibid. 30. usum juris pullæ Chalyb. alterati foliis mal—cum Cochlearia, & Syrupo de duabus radicibus: MSS. alterati fol. malv.—cum tribus cochlearibus Syrupi de duabus radicibus. 117. 10. adaucta humorum tarditate: MSS. adaucta humorum cruditate. 118. 31. Rx. Seri Vaccii. lib. ij.—succini drachmam i.: MSS. Rx. Seri vaccini lib. ij.—Sacchar. unciam f. ibid. 35. Venter foveatur aqua fontis: MSS. aqua salita. 122. 1. Ex his—conjectari licet, extraneum quidem calculum in urinæ vijs N. V. detineri: MSS. extraneum quid, calci'um scilicet in urinæ vijs, &c. ibid. 5. exaratæ arenulæ: MSS. excretæ arenulæ. 124. 21. Inter causas igitur non ultimum locum habet lobus hepatis, in quo fixatè sales coagulativi, &c. MSS. non ultimum locum habet lobus hepatis, in quo fixati sales coagulativi, &c. 133. 3. non succedit autem—calculi generatio, ut Cardanus in se ipso, & plures Practicantes observarunt. Et quia calculorum materia, &c. MSS. non succedit autem—calculorum generatio, ut Cardanus in se ipso, pluresque Practicantes observarunt, eò quia calculorum generatio, &c. ibid. 30. Alvus perpetuò,---& si forte copiosa non fluat, floribus Cassiae ad uncias v. cum totidem conserva malvarum, vel viol. stimuletur, & semel in hebdomada usurpari poterunt: MSS. & si sponte copiosa non fluat, Flores Cass. ad unciam f. & tantundem conservæ malvar. vel violar. semel in hebdomada usurpari poterunt. ibid. 36. in quo decocta sint folia agrimonie, malvae, boraginis, radicum, grami, & fæniculi, cum quo assumat drachmam i. ocul. canceror. vel Rasuram matris Perlar.: MSS. in quo decocta sint folia agrimonie, adianti, boraginis, radices graminis, & fæniculi, cum quo assumat scrupulum i. oculor. canceror. vel rasura matris perlar. ibid. lin. ult. Caveat à repletione—à Caseo, & cibis crassis difficilis coctionis, vel ab herbis, acidisque eduliis: MSS. Caveat—à cibis crassis, difficultis coctionis, ab acerbis, acidisque eduliis. 138. 24. ita ut unus tantum non separet:

MSS. ita, ut unus tantum non separet. 139. 5. hinc parvus totus corporis calor: MSS. hinc prævius totius corporis color, ibid. 30.—miseri poterit. His peractis, &c.: MSS. miseris poterit. Pro solicitanda etiam, & facilitanda urinæ excretione juvabunt Aselli infusi in vino. His peractis, &c. 141. 15. Musculi pariter, & reliquæ partes—ichoribus hujusmodi, non parum enervantur, & tantum colliquata Sanguineæ massæ serosa colluvies, per Salivales glandulas in os secernitur: MSS. Musculi pariter, & reliquæ partes—ichoribus hujusmodi turgidae non parum enervantur; & tandem, colliquata sanguinis massa, serosa colluvies per salivales glandulas in os secernitur. ibid. 20. & seminalis materia erosivam naeta contingentes folliculos laceravit: MSS. continentis folliculos laceravit. 142. 13. Interea, si recrudescente ejus intemperie: MSS. aeris intemperie. ibid. 18. & in contratione dolor: MSS. in contractatione dolor. 143. 8. qui in cor delatus ipsius lacertos lacerando palpitationem excitavit: MSS. ipsius lacertos lacerando palpitationem excitavit. ibid. 13. in externis artibus: MSS. in extremitate artibus. 152. 12. succedit febris, quæ ex humorum acrimonia, & copia acorem contrahit: MSS. successit febris, quæ ex humorum acutiem contraxit. ibid. 18. & corporibus iterum tensis manifestari cœpit: MSS. & corporibus, iterum sensus manifestari cœpit. 153. 31. Caveat interdum à medicamentis solventibus: MSS. caveat interea à medicamentis solventibus. 155. 25. Tumor itaque ingens convulsis nervis: MSS. Tumor itaque ingens, &c. 160. 1. Generationem animalium pro mortalitatis reparatione institutam à Deo obscuram reddidit Divinus Plastes, ut &c. MSS. adeò obscuram reddidit Divinus Plastes, ut &c. ibid. 30. & ita projectum Semen inefficax redditur, in uterum sua activitate non agit: MSS. inefficax redditum in uterum, &c. ibid. 33. & delapsum quoque ovum defecitu alimenti acescat: MSS. defecitu alimenti acescat. 161. 1. unde & respiratio minus felix succedit: MSS. unde transpiratio minus felix succedit. ibid. 30. At si recusat illuc se conferre, domi assumat eandem aquam Villensem incipiendam ab unciis x. usque ad centum; Deinde cum methodo decrescat, & per x. dies, & ultra potetur: MSS. At si recusat illuc se conferre, domi assumat eandem Aquam Villensem incipiendo ab unciis xxxx. augendo dosis singula die unciarum x. usque ad centum; deinde

eadem

eadem methodo decrescat, & per &c. ibid. 39. utatur singulo mense rasura eboris cum modico vini. Laudatur quoque gentiana cum betonica pulv., vel &c. MSS. utatur singulo mane rasura eboris cum modico vini. Laudatur quoque gentiana, *vel veronica* pulv. &c. 162. 3. frequenter utatur. Quoniam autem generatio fœtus proportionem exigit inter principium activum, & passivum, ideo quædam erunt administranda ab Illustrissimo D. Conjugi: MSS. frequenter utatur. *Abstineat* perpetuè *ab acidis*, & *ab austeriori*, & *vinum* alteretur *infusione chalybis*, sicut & *juscula*, & *reliquæ potiones*. Motus localis summe conveniet, ut facilius succedat *transpiratio*; somnus excedens ritetur, hilaremque ducat vitam. Et quoniam generatio fœtus proportionem exigit inter principium activum, & passivum, ideo quædam etiam administranda erunt illustrissimo D. Conjugi, ibid. 7. post levem corporis expurgationem factam fol. Cas. &c. MSS. factam Florib. Cas. &c. ibid. 3. temporis tractu fermentata materia circa malieolum tophus excitatus est: MSS. ferruminata congesta jam tartarea materia, circa malieolum, &c. ibid. 20. pro ossium fermentatione: MSS. pro ossium ferruminatione. 163. 41. frequens tartari usus conveniet, vel singulo mane infusio senæ cum pilulis ex Aloe, aut Jalapa, &c. MSS. vel singulo mense infusio senæ, vel pilulæ ex Aloe, aut &c. 170. 31. & post x. dies cum eodem sero Caprili ex usu sit jus Chalybeat., alterat. fumar &c. MSS. & post decem dies cum eodem sero caprili assumat gr. xx. antimonii diaphoretici. At si non arrideat serum caprile, ex usu sit jus chalybeatum alterat. fumar. &c. 178. 34. Clysteres pariter iniicientur paratilacte, & vino Chalyb. vel ol. amygd. dul. cum decoct. emollien. cui addatur mel. viol.: MSS. Clysteres pariter injiciantur parati lacte vaccineo chalybeato, vel oleo violar. & amygdal. dul.

aut decocto emollienti, cui addatur mel violatum, &c.

Ex quibus, & aliis, quæ modò non affe-
runtur, erratis mirum est pleraq; à Medicis
(a) & Sapientissimi Authoris gloria, & populi
incolumitati, & Republicæ Literariae utilitati
servire cupientibus animadversa non fuisse;
præsertim cum adeò sint manifesta, ut nec
Typographum ipsum latuisse videantur; cui
ut magna est habenda gratia, quòd alias (b)
innumeras labes eluerit, ita cum eodem amicè
agendum est, quamvis scripserit, Malpighium,
certè contra quām ipsi in more fuit, tenebris
quædam de industria involuisse, nec tam quid di-
ceret, quam quid non diceret, alicubi laborasse;
ab Exemplaribus enim tam fæde scriptis vix
aliter sentire poterat. Sed num id fecerit
(c) Vir antiqui candoris, & fidei, numve
morborum (d) Historias neglexerit, ex fidelis-
sima, nunc quasi coacta Consilio, & Epi-
stolarum ejus Editione perspicuum fiet, quam
Bononiae curat Joannes Ambrosius Argela-
tus.

Datum Bononiæ IV. Non. Sextilis.
MDCCXIII.

The following Lines have been written at
the End of the Printed Copy.

Qui Centuriam sub nomine Consiliorum Malpi-
ghii Patavii edidit, fuit Hieronymus Gaspari
Med. & Philos. Veronensis, qui in præfat. ad Le-
ctorum, ut se Antonii Vallisneri Discipulum ex-
hibet, sic dicta Consilia ab eodem recepisse fasetur.

(a) Edit. Patav. Lettori.

(b) Ibid. Typographus.

(c) Act. Hafn. Vol. V. Par. I. num. 14. &c.

(d) Edit. Patav. Typographus.

WHenever I publish these Memoirs at any other Time, besides the First Monday of every Month, I shall give Notice of it, as I do now. The next Memoirs will come out a Fortnight hence.

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